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BOOK REVIEWS.

EVERYDAY ETHICS. Ella Lyman Cabot. New York: Henry Holt and Company, 1906. Pp. xiii, 439.

"My aim in this book," says Mrs. Cabot, "is to take up the living issues already present to girls and boys of thirteen to eighteen, and to work out thoroughly the problems which they themselves have begun to feel and discuss, but which they rarely carry far. I wish to connect these questions with aspects of their lives other than those of school. . . . I think the teacher of ethics has not been successful, unless the outlook of the students has markedly widened so that their interest in local and national politics, and their study of history and literature shine with light reflected from the class discussions."

The author's purpose of presenting in "Everyday Ethics" a systematic discussion of ethical principles and of moral problems which shall be adapted to the minds of youths and maidens in secondary schools has been singularly well realized. Ethical principles in their application to daily activities, and the various aspects of the moral question, are treated simply and lucidly, yet with a striking freedom from that superficiality so often manifest in books of this grade. Superficiality is avoided by the consideration of concrete instances rather than abstract rules, or better, by discussion of concrete applications instead of vague generalizations. Indeed, the distinctive feature of this book is the admirable treatment of specific instances selected, because they convey exactly the desired impression and further involve practical expression of those profound principles, the study of which is the field of the mature student of ethics. Familiar events and situations rather than hypothetical and purely imaginary instances are adduced throughout. This lends the entire argument a spontaneous charm, which serves not merely to hold the attention, but impresses also the intended lesson. The pages are warm with "human interest," teeming as they do with such well-known personages as Dewey and Socrates, Croker and Dante, Pat the office boy, and a multitude of his thoughtless brothers and careless sisters. Literature and art no less than history, especially current history, are freely drawn upon for illustrations which have an intrinsic as well as pedagogical value. The wealth of homely illustration not infrequently presents the

picturesque, but never the bizarre, for the picturesque is never attained at the expense of the probable and the appropriate. For this reason, if for no other, "Everyday Ethics" is an unusually wholesome book for those whose minds are in the formative stage.

These concrete studies in abstract principles surely have a mission. Theoretical ethics is by no means open to the secondary student—therein he could but flounder. Yet ethical theory comprises the discussion of questions which have the utmost import for those whose reflective powers are just awakening. This book reveals a theory of ethics at work, ethical rules in operation. Evidence of this is had from the chapter headings, *e. g.*: "Truth speaking as a fine art;" "Openmindedness and prejudice;" "Choice of interest;" "Use of time."

Notable also is the frequent use of apt simile, *e. g.*: "We may think of virtue as self-government, of sin as civil war, and of the non-moral life as anarchy," and again, "Courage is always the leap of reason vaulting over fear, because fear bars the way." A work thus replete with pointed and suggestive illustrations and concrete examples of the incidence of moral principles, though designed for beginners, will be read with interest by the advanced student who may well refer to it when in search of a pertinent illustration.

The author's central ethical doctrine, she informs us, "is that he who has found the vocation for which he is fitted has found his duty, and that without some inkling of a chosen work, duty is meaningless. Out of loyalty to our chosen work springs all moral life, for an enduring interest is a master who leads us to a joyous self-expression, and for that very reason to self-sacrifice, self-forgetfulness and self-surrender." Ethics is concisely defined as "the study of right choosing and well doing; . . . of what to do and how to do it." Our aim is "to be efficient," but in process we "develop what people call virtues . . . it is through activity and efficiency that goodness is reached, not through avoidance of actions that might possibly be dangerous or disturbing."

"The study of ethics clears up our confused thought on questions of conduct in three ways: It helps us to see what facts are really relevant; it helps us to clear away self-deceit; and it helps us to put in order our reasons, pro and con. . . ." The moral life is found to consist in "the life of purpose." "To have

a plan . . . is then the distinguishing mark of the moral realm and also the most characteristic trait of humanity." The realization of the plan or ideal is found to be closely related to the exercise of those powers which are peculiar to man. "There are pursuits characteristic of man as man. . . . Each takes thought, each takes imagination, each requires memory, self-control, and sacrifice."

These brief citations will serve to indicate the author's base of attack upon the ethical question. The familiar aspects of the conscious life, particularly with respect to concrete activities, are considered in their ethical significance and relations. Throughout, the spirit of the work is wholesome, the discussions helpfully suggestive. Particularly noteworthy is the avowed and fulfilled purpose of avoiding "sentimentalism" and the usual "sugar-coated moral stories." This intention has guided the choice of method and the selection of subject-matter.

The chapter on "The darkness of sin," with sub-divisions on cruelty, selfishness, cowardice, willfulness, and dishonesty, is typical of the practical nature of the book. These traits are not the subject of abstruse comment; they are embodied and expressed in trivial incidents, which, though trivial, nevertheless involve a general attitude of mind and underlying principles of action. Such chapter headings as Sympathy, Imagination, Memory, and Courage will further indicate the author's endeavor to maintain a close connection between the familiar aspects of mental life and the ethical significance of their exercise. In this connection, the chapter on "The choice of interests" should not be passed in silence. A man is said to be "essentially his interests." "The choice of interests is . . . as wide as the number of those who choose them, but all interests should be served with the spirit of devotion which will not tolerate blindness, thoughtlessness, or irresolution. . . . The choice should be made clearly, prayerfully, not by drifting into the work because it is near at hand."

There is perhaps no better or more characteristic chapter than that on "Truth," which emphasizes "the self-destroying nature of falsehood." The several sections take up with illuminating clearness and careful precision: careless or imaginative misstatements, lies of thoughtlessness, lies of shyness or embarrassment, lies of cowardice, and lies of kindness and courtesy. Concrete instances are presented indicating the respective services of love

and of skill or tact, the relations of flattery and friendly criticism, the reception of misguided kindness and the treatment of impertinent questions. The perplexing theoretical problem of the "necessary lie" is here adroitly solved by suggestion of practical methods of avoidance.

Prejudice which "starves experience," and is defined as a misguided loyalty is discussed under the divisions, religious, political, and social, in such wise as to convict prejudice of its own partial and faulty attitude. Definite ways of achieving open-mindedness, *e. g.*, "Cultivation of sympathy," and "Search for truth," are helpfully discussed.

The uses of self-government, which is "the touchstone of the moral life," and the value of obedience are finely exemplified in allusions to the George Junior Republic—another instance of the timely interest of many of the examples. A final chapter upon "The use of time" defines time as "the raw material of all life. . . . It is not until our time is moulded and held together by a warm interest that it begins to be of value to us, and we get more out of time in proportion to the intensity, the width, and the loyalty of our interest."

Valuable as "Everyday Ethics" will prove to the youthful student, it will have also a peculiar value to the teacher, since it contains so many suggestions relative to the conducting of classes in ethics and so much auxiliary material. These are embodied in the appended "Teacher's Key," which contains a brief but instructive discussion of "Methods of Teaching," and much material aid for applying methods comprised in an elaborate series of "Questions for the class," "Notes," and "Additional illustrations." Mrs. Cabot urges the worth of the method of maieutic: "Essential to my plan is the method of teaching by questions which are answered by the pupils before a subject is discussed in class." As a basis for the application of this method there are presented groups of questions bearing upon the content of each chapter. These questions, the author assures us, have been carefully tested in actual work. Moreover, "Many of my questions are widereaching . . . first, because I want to enforce the truth that the principles of ethics are universal, and second, because directly personal applications are better brought up through class discussion than by written answers. . . ." "The questions cling to the students like winged seeds during the days in which they are pondering them" and

"will lead them into new experience. . . ." "I am quite aware that what I have called lessons in ethics might rather be called lessons in thinking. The study of ethics is essentially the effort to think out problems of conduct. . . ."

The aim of the series of questions, briefly stated, is:

"1. To cover without repetition the main issues of the coming topic of discussion.

"2. To bear on real experience.

"3. To call out interests already possessed by the pupil, but not fully thought out. . . .

"5. To develop the power of reasoning and to awaken imagination and sympathy.

"6. To bring out systematically the principles of ethics."

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GUT UND BOESE: Wesen und Werden der Sittlichkeit. Von Emil Fuchs. Tuebingen: J. C. B. Mohr, 1906. Pp. 308.

This work forms one of a series of volumes on "Lebensfragen" which is being issued in Germany under the general editorship of Professor Heinrich Weinel of Jena. Two of these volumes have already been translated into English. One of them, "Paul, the Man and His Work," by the editor, is an admirable exposition of the character of Paul as exhibited in his writings and an equally luminous survey of the early developments of the Christian church and of ecclesiastical dogma. The other volume which has found an English translator is Professor Otto's really valuable contribution to the controversy between naturalism and religion. In this volume "Naturalism and Religion," published by Messrs. Williams and Norgate, Professor Otto shows a marvelous acquaintance with all the biological theories which have sprung up since the time of Darwin. He points out what a vast amount of what is often regarded as scientific fact is still only in the stage of theory, and he endeavors to prove that, even if the most thoroughgoing naturalistic premises are admitted, ample room is still left for a religious conception and interpretation of the world. It is a book to be read by all who want an answer to the hasty and immature generalizations of Professor Haeckel.

The object of Professor Weinel's series as a whole is to help all those who are no longer satisfied with the old traditional outlook